

upon the obvious bias of Zosimus. They disclose to us, undoubtedly, the least worthy side of Constantine's character, viz., a tendency to effeminacy and luxury, and it is morally certain that no one who had given way to his worst passions, as Constantine had done in Rome in the year 326, could ever be quite the same man again. He had on his conscience the assassination of his son and wife. These were but two out of a terribly long list of victims, which included his father-in-law, Maximian; his brother-in-law, Licinius, and Licinius's young son, Licinianus; another brother-in-law, the Caesar Bassus; and many more besides. Some fell for reasons of State—"it is only the winner/* as Marcus Antonius had said three centuries before, "who sees length of days"—but there was also the memory, even in the case of some of these, of broken promises and ill-kept faith. Constantine's Christianity was not of the kind which permeates a man's every action and influences his entire life; or, if that be claimed for him, it must at least be admitted that there were periods in his career when he suffered most desperate lapses from grace.

On the whole perhaps the general statement of Eutropius, which we have already quoted, that Constantine degenerated somewhat (*aliquantum mutavit*) as he grew older, fairly meets the case. It is worth while, indeed, to quote the reasoned estimate which this excellent epitomist gives of the Emperor's character. He says *:

"At the opening of his reign Constantine was a man * Eutropius, x., 7.